1:Du Bois E-5 (1938-1939) 1944
CF5 Alor CF5



342 for feet hooking. Alongside, but still under the overhanging eaves, is
[347] the pigpen. From the verandah a ladder leads up through a hatchway into a corridor, and from the corridor a doorway with a high threshold opens into the main living room under the eaves. The right half of the room, as one enters, is called the woman's half and the left, the man's. The latter is on slightly longer posts, so that there is an imperceptible slant to the floor, but there is no functional difference in the use of the two halves of the house.

Above the living room are two lofts in which rice baskets and corn bundles, as well as some valuables, are stored. Paralleling the entrance corridor, on the opposite side of the living room and above the pigpen, is another corridor, which is used as a privy. The flooring throughout is made of slats of split bamboo laid across widely spaced rafters, so that it squeaks and sags as one moves.

354 The living room itself is divided down the center by a long, rec-
352 tangular hearth of earth enclosed in a wooden frame. Along the two sides of the room where there are no doors, shelves are built under the eaves. These are used for storage and sometimes as sleeping balconies.
513 Usually, however, the sleeping as well as the cooking is done in the main room. At night pandanus sleeping mats are spread on the floor with one end free to be pulled over the sleeper. Additional warmth is secured by having a sleeping partner and by keeping the fire going.
352 The bamboo rafters and walls of the room are blackened with soot
354 from a fire that smolders day and night. The air is close with smoke and the odor of human beings. In addition, the interior is so dark that it usually takes a few seconds to adjust one's eyes to the gloom when one comes in from the sunlight.

512 In each house there generally lives a biologic family supplemented
601 from time to time by other kin, bilaterally reckoned. In direct address the tendency is to equate all kin of the same generation, however remote, with siblings, all kin of the ascending generation with parents, and all the descending generation with children. The kinship system is of the simple Hawaiian type. There are three major kin groups whose
613 existence is not reflected in the nomenclature. First, there is the patrilineal lineage called hieta plus a personal name prefix—Lethieta or Maughieta for instance. There are about fifteen of these in the Atimelang district. No major village, excluding dependent hamlets, has less
[621] than three or more than seven. Descendants of the eldest brother in a lineage are grouped together under the term Eldest House (*fing fala*); descendants of the youngest brother are called the Youngest House

1:Du Bois E-5 (1938-1939) 1944
OFS Alor OFS



(*kokde fale*); descendants of the other brothers are simply called middle ones.

Second, there are the Male Houses (*nenq fale*). This is a literal translation of the native term. Each individual has six Male Houses, which will be designated in this volume as Male House I, Male House II, and so on. These relationships are reckoned as follows: *Male House I*, the ego's mother's brother and male offspring; *Male House II*, father's Male House I (i.e., father's mother's brother and male descendants); *Male House III*, mother's Male House I (i.e., mother's mother's brother and male descendants); *Male House IV*, father's Male House II (i.e., father's father's mother's brother and male descendants); *Male House V*, mother's Male House II (i.e., mother's father's mother's brother and male descendants); *Male House VI*, father's Male House III (i.e., father's mother's mother's brother and male descendants).

It becomes obvious at once that the mother's brother is the stressed relationship but that it is stressed bilaterally with a slight weighting on the paternal side. Another aspect of this kin group is that it includes all the bilaterally reckoned lineages other than ego's for three ascending generations on the father's side and two ascending generations on the mother's side. It is to be noted that every son has slightly different Male House affiliations from his father. The Male Houses function in exchange relationships especially in connection with death services. A full description of form and function must await subsequent publication.

Third, there is the Female House (*nuuyoe fale*). This is also a literal translation of the native term. This is a group in which are included all bilaterally reckoned kin who appear neither in the lineage nor in the Male House. It is not subdivided as is the Male House group nor is the concept so sharply defined. However, basically it hinges also on descendants of pairs of siblings, i.e., on the father's sister and the mother's sister. In it are also included descendants through females of Male House kin. The functions of this group are not sharply defined but it is composed in a general way of the people on whom one may call for supplementary assistance in ceremonial and financial exchanges.

There is no trace of brother and sister avoidance, nor are there formalized joking or respect relationships. This negative point may have importance for what follows, since one of the characteristic features of life in Ailinglang, as I see it, is the absence of formal structure, especially in interpersonal relationships.

According to the house-to-house census, the number of occupants to a dwelling ranges from one to eight. In this, as in other phases of social organization, there is no rigidity. Theoretically, residence is pat-